Volume LXIX CHICAGO, MARCH 14, 1912 Number 2

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

## JOY AND DUTY

"Joy is a Duty,"—so with golden lore
The Hebrew rabbis taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.
But one bright peak still rises far above,
And there the Master stands whose name is Love,
Saying to those whom weary tasks employ:
"Life is divine when Duty is a Joy."

## CONTENTS

As They Would Say Today—Edwin Alfred Rumball ..... 19
EDITORIAL:
Notes ..... 19
Premature Specialism—C. R. Henderson ..... 21
Country Town Churches ..... 21
The Lawrence Strike—John Haynes Holmes ..... 22
Friends—*Selected* ..... 23
THE PULPIT:
Commercial Success as a Family Matter—Edwin Alfred Rumball ..... 23
Anne Fitzhugh Miller—Chas. E. Perkins ..... 25
Mother—*Theresa Welburn* ..... 26
Miss Pankhurst at Nashville—Celia Parker Wooley ..... 26
THE FIELD:
The New World ..... 27

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

Phone Douglas 1136

Bernet & Co.

Electricians
and
Locksmiths

Fine Residence Work Especially

3975 Cottage Grove Avenue
CHICAGO

Oakland Candy Shop
E. SCHEIDT PROP
N. W. Cor. Oakwood Blvd. and Cottage Grove Ave.
CHICAGO
Makes Candies Fresh daily. Best Ice Creams, Ices and Soda in the city.

Ideal Cream
For Chapped and Rough Skin
Prepared by
William F. Datz, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

Between
CHICAGO
ST. LOUIS
KANSAS CITY
via the
Chicago & Alton
Automatic Block Signals
Rockballasted Roadbed
Electric Lighted Trains
Unexcelled Dining Service
The Only Double Track Railroad
between Chicago and St. Louis
For Time Tables and Fares Address:
R. J. McKAY, General Passenger Agent
CHICAGO

DREXEL STATE BANK
OF
CHICAGO
DREXEL BANK BUILDING
OAKWOOD BOULEVARD & COTTAGE GROVE AVENUE
AN OLD ESTABLISHED BANK FOR SOUTHSIDERS.
Resources $2,800,000.00
EVERY FACILITY AND CONVENIENCE FOR THE CARE OF YOUR SAVINGS OR CHECKING ACCOUNT, WHETHER LARGE OR SMALL

DIRECTORS
Ralph Van Vechten, Chairman of the Board, Vice-Pres. Continental & Com'l Nat'l Bank, Chicago
L. M. Smith, L. M. Smith & Bro., Real Estate
M. S. Rosenwald, Rosenwald & Weil, Mfrs. of Clothing
Edw. D. Stevens, Capitalist
C. J. Weiser, Pres. Winneshiek County State Bank, Decorah, Iowa
Frederick H. Wickett, Attorney
A. G. Becker, A. G. Becker & Co., Bankers
John A. Gauger, President John A. Gauger & Co.

OFFICERS
M. B. Cottrell, Pres. Edw. D. Stevens, Vice-Pres. R. J. Neal, Cashier

YOUR ACCOUNT INVITED

John I. Oswald, President and Treasurer Chas. F. Blakely, Vice Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Main 2353 126-132 Market Street, Chicago

Telephone Kenwood 3713
Colvin L. Johnson
4137 Cottage Grove Ave.
Automobile Supplies and Repairs CHICAGO

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
1047 W. Thirty-Fifth Street
CHICAGO

## Books

BY JENKIN LLOYD JONES.

Jess: Bits of Wayside Gospel. Cloth.$1.50
A Search for an Infidel: Bits of Wayside Gospel (Second Series). Cloth.. $1.50
The two volumes .....2.50
UNITY PUBLISHING COMPANY.

## Friendship Cards

Small Folders, each 10 cents.

1. Each Year to Ancient Friendship.. *Lowell.*
2. Friends My Soul with Joy Remembers .....*Longfellow*
3. What a Blessing is a Friend, *Seneca*
4. Love Took Up The Harp of Life.... ..... *Tennyson*
5. It Is Easy To Say How We Love New Friends .... *George Eliot*
6. She Doeth Little Kindnesses, *Lowell*
7. To Rejoice At Friends But Newly Found ..... *Shakespeare*
8. Friends Who Redeem Our Negative Days

**Unity Publishing Company**
Abraham Lincoln Centre Chicago

# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXIX. THURSDAY, MARCH 14, 1912. NUMBER 2.

### AS THEY WOULD SAY TODAY.

And it came to pass as the days were being fulfilled that he should be received up, that he steadfastly set his face to go to Jerusalem, and sent messengers before his face:

And they went and entered into a village of the Samaritans, to make ready for him.

And they would not receive him because his face was as though he were going to Jerusalem.

And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven and consume them?

And some that were almost persuaded to become the followers of Jesus heard the words, and in dismay and righteous consternation, exclaimed: How can we further follow these? They would burn and destroy; they would use violence if they came to the place where they thought it necessary. Their Master may rebuke them, but we know what kind of men these are. They are wicked, bitter men at existing institutions, they are agitators and Socialists. Let us return and go back to the Synagogue where we can hear the law to the comfort of our souls, and see the ways of God made plain to our feet.

And they returned and did as they were amind; and Jesus and his disciples steadfastly set their faces toward Jerusalem.

EDWIN ALFRED RUMBALL.

---

We are informed that a few copies of Browning's "Saul," with introduction by Jenkin Lloyd Jones, issued by the Philosopher Press of Warsaw, Wisconsin, some years ago in a sumptuous edition, are still left, and copies can be obtained through the UNITY office. Price $10 per copy.

---

"For the present, then, the noble art of the pulpit must be considered as lost. There exists for it neither favorable conditions, nor the indispensable audience, nor, apparently, even the artists themselves. It waits, like so many other of the arts—like painting, like great poetry—the return of the mind of Europe to an assured and all-pervading religious faith."

So concludes the literary editor of the London *Times,* after reading a number of volumes of sermons, new and old. On the other side, Dr. Gunsaulus closes his Yale Lectures on Preaching, under the title of "The Minister and the Spiritual Life," in a prophetic key, predicting the return in the near future of another race of great preachers, like Beecher, Brooks, and Swing. Of the truth of the first of these statements there can be little doubt, and let us hope that the second is true also. J. N.

---

A movement is announced looking toward the organization of "The Optimist League," that will take for its motto "Cheerfulness the Perfect Duty," with headquarters at 15 South Market Street, Chicago. Cold chills run down the editor's back at the suggestion of another organization in a land and at a time when we are organized apparently to imbecility. "Organization" means more officers, more dues, and most alarming of all, more constitutions and by-laws to be wrestled with and to be broken. So we are shy of any more "Leagues" until the many excellent leagues in existence are better worked. But we find ourselves in full accord with the spirit implied in the title. It is good to be reminded as in this letter that "10,000 bank cashiers in this country have done their work faithfully for periods ranging from 10 to 25 years, and that there are 20,000,000 married people in this country who are not divorced, that 80,000,000 have not committed suicide and 10,000,000 people take railway trips in safety every week." The truth is the severest critical statistics and closest scientific scrutiny testify to Emerson's phrase "the dice of God are loaded" in the interest of virtue and progress. The scandals of the newspapers, of all kinds and characters, are the exceptions that prove the rule. The pessimist is an ignorant man or a fool. The optimist is not the complacent, indifferent "leaving all to God," but he is the strenuous worker knowing the evil, knowing also the forces that these are equal to the struggle. The true of truest finds inspiration in his work and consolation in his defeats.

---

"If you write a better book, or preach a better sermon, or build a better mouse-trap than your neighbor, though you build your house in the woods, the world will make a beaten path to your door."

Who wrote that sentence? That is the question now agitating men from end to end of the land, if we may judge from the number of inquiries about it. Emerson, nearly all agree, until they look into his works, page by page, and find it not. Asked about it, Dr. Edward Emerson said that, while it sounded very much like his father, he was unable to find it in his works. All the way from Emerson to Elbert Hubbard—which is a long way, to be sure,—the hunt has gone on. Hubbard, as usual, claimed that he evolved it out of his "cosmic consciousness," whatever that may be. If he did, like some other things it has been evolved before him, for the author of the sentence

was Dr. John Paxton, pastor of the West Presbyterian Church, New York City, from 1882 to 1893. It occurred in a sermon on the text, "He could not be hid," which was preached first in his own pulpit, and afterwards repeated at the New York Chautauqua. If any reader of UNITY has suffered brain-fag in hunting for the writer of this famous sentence, he may now rest. J. N.

---

Timely, vivid, and full of real power is *The War God,* by Israel Zangwill, dealing as it does with the forces that make against peace, and for it. It is a play in which the conflict is between *Torgrim* and *Frithiof;* that is, between Bismarck and Tolstoi, and their ideas. Disguise it as he may, *Torgrim* blights everything and everybody in his power-lust, and his success makes for deceit and hate. *Frithiof* represents love to the extreme of non-resistance, over which force has no power, save to slay what then dies only to live more abundantly in other hearts. It wins the girl who slays *Frithiof,* so she cannot fulfill her anarchic purpose to kill *Torgrim.* It steals from *Torgrim* his own son, and finally takes from him his power, leaving the man of blood and iron a discrowned weakling. It is an eloquent play, colorful, dramatic, poetical, as successful in its dealing with a world-issue as it is in good blank verse. J. N.

---

War is as Sherman described it, and his remark applies equally to industrial war. Nor is there any other word by which to describe the strike in Lawrence, Mass., or the threatened strike of coal miners in England. In the latter instance big questions are involved, which may result in the Government fixing the minimum wage beneath which sum no man shall be paid. The mine owners for the most part agree to this arrangement, but they complain that the workers will not abide by the decisions of arbitration boards; will not keep contracts. Politics plays its part, and the crisis is a colossal one. In the Lawrence strike the brutality extended to women and children, and the details remind one of war in the jungle. With all our advance in learning and science, ethics and ideals, we have not yet found the way out of these dismal tangles. But there is a way out, a right way, and it will be found at last. J. N.

---

A correspondent asks in the interest of the Woman's Club of her community for suggestions for the bettering of the conditions of the foreign population in that community, of which there are 12,000 factory workers. Of course, public playgrounds, "Pingree Potato Patches," "open-air concerts," etc., suggest themselves at once; but as yet the public schools seem to be the only efficient melting-pot developed in the United States. Here the work of Americanizing the children of foreigners goes on effectively and very rapidly, and through the public schools we find the open sesame into their homes. That which the children enjoy should be made more available to their parents. Simple language studies, attractive lectures with maps, pictures, moving and otherwise, plenty of popular concerts of sufficiently high and fine grade as to attract all the parents of all the children in the public schools. If the Women's Clubs out of their abundant leisure, health, intelligence and resources, worked on these lines, other lines would open up. They should be encouraged in their undertaking by the saying of George Eliot, "Important as it is to direct the industries of the world, it is not so important as to wisely direct the leisure of the world."

---

Recently a group of seven Unitarian ministers met together for conference on matters that were common to them all, such as sermon preparation, the part of the minister in the business administration of a church and other such topics, and incidentally it came out that four of the seven men were Socialists, with a capital S. The churches of these ministers were miles apart, and with one or two exceptions they were almost strangers to each other. It would be interesting to know how true this is of Unitarian ministers as a whole. These men were not students just out of the Divinity School; most of them had been preaching at least ten years. If this means that the modern minister is still to be a man of the people because he is a man of God; if it means that he is not afraid of names, that he will take even the radical side if his conscience tell him so; if it means that he is still a man of vision and possessing a passion for social righteousness; if it means that Socialism and religion are going to be comrades or at least are going to serve humanity together, then we welcome the sign. It is easily within imagination that the type of man that Jesus of Nazareth seemed to be, would spell his socialism with a capital S if he were to come today. E. A. R.

---

The terror and hardships of the strikes which have been brought to our notice of late produce two very different effects upon the religious men and women of our communities. Some see in them the signs of a general dissolution of human society, or if they do not possess the orthodox background needful for such expectancy, they feel great apprehension for the future. They dread the problems which our children will have to solve. They dread the suffering which may come as the result of all these passions finding expression thus. On the other hand

there are those,—"a few whom God whispers in the ear," who have no apprehension, who fear not; who have learned that His path is often in the storm and His way in the great deep, who believe that His democracy will come even if it come without observation. These place their ears to the trails and amid the noise of human passion and the wrongs of man to man, they hear the march of God. They have heard Him in the "Watch-fires of a hundred circling camps," and with them we feel we cannot but sing, too, for they are the true interpreters of these days:

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
Be swift, my soul, to answer him, be jubilant, my feet!
Our God is marching on."

## "Premature Specialism"

Our senior editor left his children with a little quarrel. An editorial in UNITY on February 29, discusses the errors of those of us who are enthusiasts for continuation schools and technical training. First of all, we too believe in character building, "in the single mindedness that goes with a kindly heart and one ready to serve; . . . where joyous childhood is rich in all a child's better experiences and interests." We also believe in the "higher ideals, in teaching them love, and giving them a purpose to overcome their limitations and patiently endure those that may not be overcome."

But we have also learned by bitter experience that the apprenticeship system which once gave training, has passed away forever, and nothing has taken its place. The community must teach its youth to make an honest living or it will leave their unskilled hands no trade but the easy one of a thief. The rabbis rightly said that a father who neglected to train a boy to earn his living by some useful trade, taught him to be a thief. Why should we, idealists, even suggest a conflict between a father's love for his boy and teaching him a trade? Few fathers in our cities can by any possibility train their children either to find or fill an occupation which requires skill. The most gentle and affectionate son who is poor must have help from the community, and the community is false to its trust and trains its youth to beg or steal if it neglects their occupational education. And there is no conflict between manual training and the finer feelings of our nature. Drawing, plastic work, and forming wood into beautiful designs for furniture makes the work itself aesthetic in influence. Go and see the Hebrew Manual Training School, in our Ghetto, where the atmosphere is charged with affection, sympathy, helpfulness, and where every child is taught to make something useful and beautiful. We have already learned that doing things exactly right has a tendency to make people just and exact. Manual training is brain training, as our physiologists assure us. Was there ever a psychical defect which had not its counterpart in some defect of brain and nerves?

I have visited many reform schools and reformatory prisons in many countries. All of them seek to fit men for honest, upright, and useful citizenship, by teaching them trades, not however to the exclusion of the higher influences of art, religion and literature. If trades are good for reformation of those who steal, why are they not still better to prevent theft? Human nature thrives best upon a balanced ration in which all of the food elements are contained in due proportion. Flesh, Browning says, can help the soul, and the body, says Paul, is the temple of God. What the body is trained to do effectively, honestly, and for a good purpose is the chief school of character. At about the fourteenth year the vast majority of our boys must leave school and spend the long, long days down to old age in shop or factory or mill. And the girls must carry on an occupation which requires varied skill and the continuation and trade schools keep the youth several years longer under the broad and improving influence of our great public schools, thorough training in cooking, housekeeping, and rearing of children. Now, dear brother, come down from your column and help us to get and to pray "Thy will be done on earth." Forgive my zeal; there is no bitterness in it, only the conviction of being right and of being in excellent company.

C. R. HENDERSON.

## Country Town Churches

It is a strange commentary upon the bookishness of our charities and philanthropies in this open country of ours that our attentions and discussions are largely confined to city conditions and metropolitan problems, while, as a matter of fact, the bone and sinew of the nation are rural. Out of the farm communities of the United States come the stalwart material that is not only reinforcing the industrial and commercial life of the city, but is elevating the legislative, judicial and executive departments of state and nation. No matter how debilitating city life may be and to what absurd lengths city customs and fashions may carry the so-called "favored" men and women on city boulevards and avenues, they are practically a negligible quantity. They can go to the bad and still the nation is solvent, if its farming communities, its country schools and, above all, its country churches can be kept wholesome, progressive and heroic.

It is with great fitness then that the March number of the "Church Life," a monthly published by the Wisconsin Congregationalist, should be largely given to a consideration of the country town and the country church. The editorial on the former we publish below entire, and next week we shall re-print the address by Warren H. Wilson, Secretary of the Department of Church and Country Life of the Presbyterial Board of Home Missions, delivered before the Wisconsin Country Life Conference held in Madison, February 2 ,1912, hoping thereby to extend this sanity and to promote the movement of at least public spirit, educational and ethical revivals back to the farm.

Country town churches predominate in almost all denominations. Run over the rolls and this will be strikingly manifest. In many states the churches located in large cities or out in the open country are so few in number as to be well-nigh negligible in generalizations. Potentially, the country town church has the higher life of the nation in its grasp. As one goes across country in an aeroplane he sees this dotted out on the landscape beneath him. If some Son of God could only quicken every one of these churches to full efficiency the healing of the nation would be imminent. If all of them could be released to a lively community consciousness and made betterers of social conditions, as well as inspirers of individual souls, then the kingdom of heaven would begin to glide in our direction.

Let us be just to the average country town church and not overlook its present power. A beneficent work is being done if the church is even moderately efficient. Children are being taught some of the fundamentals of righteousness. In the face of the pathetic and general tendency of religious ideals and moral standards to sag, the ideals and standards of a number of people are here being upheld. Religious aspirations and purposes are being quickened. Young people are learning to live unselfishly. The ideal personality is being held aloft as imitable. A few members are added to the church yearly; and its very presence in the community acts as an inhibition upon the forces of wickedness.

But the same social fallacy which has characterized the thinking of the other established institutions in the community characterizes likewise the thinking of the church. The lodges, the women's groups, the literary and social clubs have thought of the community merely as a source of membership. Their primary purpose has been mutual pleasure or profit for their members and the maintenance of their organization. Their fallacy has been to boost "our lodge," "our club," "our association," without recognizing the obligation which rests upon every organized group of citizens to boost also "our town." The country town church has often fallen into this same mistake. A cross-section of its work would reveal how abnormally large an amount of effort is devoted to the maintenance of the organization. Its gospel is mostly for the comfort, guidance and inspiration of its own members. There is not much "community gospel" in it yet. Personal morals and other-worldliness are both standardized. *The local community* slips between the two. The local community as a community has never had the focus in church thinking and is still "the world"—the evil world out of which "sinners" are to be saved for heaven.

And yet a certain amount of community action has been taken by the average country town church. The attack upon a trinity of social evils has long been standardized. They are poverty, vice and intemperance. These are the most flagrant of social evils, conspicuously hateful and anti-Christian, and it is a great achievement for the Christian consciousness to have standardized the attack upon them. The average country town church has measured up pretty well in this warfare and is worthy of all praise, for much of its struggle has been downright valiant fighting against as bad beasts as those of Ephesus.

But the negative approach to the community, however effective, is not enough. Constructive thinking is needed. Why not dare to look for creative imagination in the churches, for a definite social betterment program for "our town," and the consecrated leadership which alone will make its achievement possible?

Why should a church not do some concrete thinking like this about the public health—"Has there been any illness or death from a preventable disease in 'our town' lately?" "Yes, a number of cases." "Could such calamities in 'our town' be due to an open cesspool, an insanitary slaughterhouse, stagnant swamp water, a defiled stream, unventilated homes, venereal contagion, or old dwelling houses that the health officer should have condemned long ago?" Jesus gave much time to healing the sick. Is the prevention of disease any less divine? Why not get down to the study of the health of our town? Why not make every nook of it sanitary? Why not establish health education and see that every boy and girl has a fair chance to grow a clean body, a healthy mind and a beautiful soul?

Why not do some more thinking like this about public recreation? Did not Jesus go blithely through the fields with his friends and relish the joy at a wedding in Cana of Galilee?

Why not do some concrete thinking about town beautification? Did the Master not quicken at the sight of waving lilies and draw profoundest truth from the beauty of the habitable earth?

Why not some more thinking about the actual state of morals in "our town" and those hidden parasites that work in the lives of boys and girls? Did he not dare to utter the absolute ideal for sex morality, and did he not love the ineffable beauty of childhood with a love unspeakable and full of wrath for its spoilers?

And then why not some more concrete thinking about business conditions, about labor conditions, about government and other things?

Shall the churches not dare to plan ideal communities—the best possible people living together in friendliness in "our town" under the best possible conditions? Why should any average country town church not dream a new dream? and not so new, either! Social perfection! That's the need! Personal perfection gets easily sidetracked on the switch of piousity. Put social perfection on the other end of the axle and then the country town church will speed on the main track straight to the kingdom of heaven.

---

## The Lawrence Strike

The Lawrence (Massachusetts) mill strike seems now in a fair way of being won by the workers, and this triumphant outcome seems to these workers themselves to be the one memorable factor in the entire episode. To the outsider, however, this actual result sinks into insignificance as compared with the educative influence of the strike itself upon the minds of the American people. Never before was so clear a revelation given of the lengths to which the governmental and industrial powers-that-be are prepared to go, in order to maintain their tyrannous control over the working classes. What a spectacle of social crime we were called upon to witness from day to day in this New England town! What a travesty of law, justice and democracy! What an orgy of anarchy, despotism and hate in the high places of government! What a scandal and a shame to the state once glorified by a Hancock, an Otis and a Sam Adams!

Hundreds of men and women arrested on the slightest provocation, or on no provocation at all; and, brought before Judge Mahoney ("an upright

judge, a learned judge"), given the severest sentences of fine or imprisonment possible!

Joseph Ettor, arrested for a murder for which he had as little to do as I had, held on a trumped-up charge, and left to languish in prison, like a captive of the Middle Ages!

Mothers and fathers forbidden to send their children away to other cities to escape starvation, as I might send my boy away to escape disease; and, attempting this heinous offence, arrested on charges of neglect and cruelty!

All the instruments of government—police, militia, common council, mayor, legislature, governor, courts—just like the factories and mills, owned, controlled and operated for their own advantage by the capitalists!

And we wonder that the people are clamoring for the recall of judges—wonder that they are suspecting that there is one law for the rich and another for the poor—wonder that they are proclaiming that this American democracy of ours would be a farce if it were not already a tragedy—wonder that we have our Orchards and McNamaras! Since when has the law of cause and effect been suspended? Since when did men not reap what they have sown? Since when did lawlessness not breed lawlessness, violence violence, and hate hate? Since when were oppression, tyranny, injustice, inequality, lust, not followed, as the day by the night, by discontent, unrest, disturbance, revolt, violence, bloodshed, and revolution? Never yet has the cause of liberty been overwhelmed. Never yet have the people found a price too high to pay for their emanicpation. Men are still men!—the twentieth century is even as the sixteenth and eighteenth!—the field of industry is not other than those of politics and religion!—it is still "God who reigneth over all the earth," and "he will not fail nor faint, till he have set justice in the earth, till he have burst the yoke asunder and given liberty to all them that are oppressed!"

Let the good work go on! Let Col. Sweetsers revive the memories of Gen. Gage—let anarchy sit robed upon the judge's bench—let governors lend soldiery to the greedy, idle, purse-proud, protective-tariff-fattened owners of the Lawrence mills for the conquest of the multitudes—let capitalists follow in the path of lords and seigneurs and grandees! On with the dance! "Whom the gods would destroy, they first make mad!"

JOHN HAYNES HOLMES.

*Church of the Messiah, New York City.*

---

Each inborn right must outwardly be tested
By stern material weapons, ere it stand
In the enduring fabric of the land,
Secured for those who yielded it, and those who wrested.
—*Gettysburg Ode.*

# THE PULPIT

## Commercial Success As a Family Matter

By Edwin Alfred Rumball, Rochester, N. Y.

A few months ago, an old gentleman,—not a member of this church, or any church,—stopped me in the lobby of one of our hotels, and without any word of suggestion from anyone, said, "Did it ever occur to you that, in this day when so many men are talking of new social orders, that in the order of the family, we already possess the very highest order, and that if all business were done in the terms of family success, we should cease most of the social censures that we make today." The old man's thought was not quite a new one, but it gave enough help to my own thought to easily make it soon the topic of a sermon. So today our subject is, the success of a social order in the terms of a successful family.

To find in the family the social unit for the best kind of civilization is but another instance of treasure seekers, coming home from far fields of revolutionary research and finding the treasure at their doors. The man who strongly feels the injustice of the present scheme of things and would smash it to bits in order to mould it nearer to the heart's desire will do well to hesitate in the presence of the family. It is no mere sentiment which brings protest to the lips of men against any social theory that would endanger the best of our family ideals. There have been states which have sought to make the family conform to the needs of the state, but always ultimately it has been the state which has conformed to the family, and been moulded by it. It is in the family that the citizen is made.

In these days of individualism men are very apt to believe that the individual is the unit of society. But no permanent society has ever been a grouping of ones, but of twos and threes. It has been the "man-woman-child group" which has formed the social unit. Let us face anarchy with a lie at its very premise, and make the elemental fact of the family speak out for us. Darwin and even the scholarly anarchist Kropotkin, have both shown us that social progress has come by family and by communal life. It was the thing which men did together which counted for most in the building of civilization. The men of Japan, who are said to adhere more strictly than the Westerner to the family grouping in their order of society, tell us that we have to thank our strong individualism for nearly all our strikes, our labor and social problems. Because the family principle receives more recognition in their own land in industry they tell us that such troubles are very, very few with them.

The thought of success as a family matter is never without strong support in every community. Its definitions have been with us for so long that they hardly need describing or proving. We need never fear any able denial of its merits. Even strong individaulists will find no good words in their hearts for those who do not carry out the ideals of family success in their own families. The man who is successful without his family being successful with him, only brings down upon his head the curses of the neighborhood where he dwells.

The first thought that we feel is important enough to ask attention to, is that all men and women are after success above all else. The young doctor dresses his wife well that it may be thought that he has a good practice: he wants to be thought successful by his fellows. Even the maid in the house tries to hide her so-called economic dependence by dressing as near to the style of her mistress as the installment plan will allow, on her "nights out" and her "Sundays off." The man who is making money is seldom doing it to make money as such, but in order to give the impression of success. They wish to be looked to as leaders in affairs. So strong, thrilling and even inspiring is the modern gallop for success that men will rise to almost any social level in order to be thought successful. The key is in the hands of society. The standard can be raised or lowered as society decides. If public opinion can rise to the height of condemning as UNSUCCESSFUL the employer of labor whose employes are not successful with him, it will introduce a new era. Almost in any city we can see the emulation that has begun between factory owners to build the most modern sanitary plants for their workers which modern architecture can make possible. In order to be thought more successful than his competitor in another part of the city he will start some scheme of profit-sharing or pensioning which acts as the very best kind of advertisement for more success. Is it too much to expect that some day the men will share the full success of the master and the company, even as the children share the full success of their parents?

To introduce the family ideal of success into our business will give us these very important things. First of all we should have fraternalism and paternalism as complementary to each other. It is well known that many an employee today will condemn a social scheme that has in it any element of paternalism. They contend that there is something radically wrong with any form of society where a man cannot do things for himself, but must receive them in charity from another. On the other hand we know of masters of industry who look just as doubtfully on all schemes for betterment which have in them fraternal or socialistic elements. The one believes in the principle of working for each other, the other in that of working with each other. Now it will be found that in the family both have their place. Childhood would be very unhappy without paternalism, and the older years just as joyless without the comradeship of parent and child, which is fraternalism.

Another thing which we might expect from the introduction of the ideals of family success into business would be the possession of a common consciousness instead of a class consciousness. In the family the consciousness of the children is not sufficiently different to be noticed, there is but a family consciousness. This common consciousness is always hidden away in human nature and will in great crises sometimes show itself most strongly. In some danger, master and man will put forth a common effort in defense. And the problem in our business is to make master and man, company and employee feel that they have a common cause, a consciousness greater than all trite sayings about "the identity of the interests of labor and capital." We cannot today take easily for granted that the interests of employer and employe are identical. Where both sides honestly make them so, we can find much harmony, but such identities are made and do not exist of themselves. Do we recall what John Ruskin wrote in his "Roots of Honor,"—it should have place right here with what we say of the real significance of the identity of interests. "Supposing the captain of a ship, saw it right or was by any chance obliged, to place his own son in the position of a common sailor. As he would treat his son, he is bound to treat every one of the men under him. So also, supposing the master of a manufactory saw it right, or was by any chance obliged to place his son in the position of an ordinary workman. As he would treat his son, he is bound always so to treat every one of his men."

This all, of course, sounds very strange in these days, but Ruskin would extend the attitude to its entire length of applications. He would have the master suffer the most when business is slack and commercial distress approaches, just as a father would sacrifice himself in a famine or shipwreck for the interest of his children. The power to obtain success which made him master once will make him master again, when the skies clear; but if the men have to suffer the heaviest, they may receive many permanent social setbacks, and their whole life be made a poorer thing. The ranks of the really successful business men in these terms grow very slowly. Often those who pay the largest dividends are the greatest failures. It will be remembered by readers of John Graham Brooks' fine life of William Henry Baldwin, Jr., that something like this application of the principle entered into his relations with his railroad men. If he had to cut their wages ten per cent, he would not do it until he had cut his own fifteen per cent. After the "depression of '93," and it was necessary to reduce expenses on one of the Southern railroads over which he had some management, reductions were made in the salaries of the general officers from ten to twenty-five per cent, but no change was made in the then existing rates of pay to the employees. He rightly assumed that it was easier for the large-salaried men to recover from some temporary embarrassment than for the poorer wage earner. But the introduction of this ideal of success as a family matter will bring stranger facts to us. Fancy the head of a large department store beginning to care for the success of his employees who now take so small a wage, that he will treat them as he would his own daughters! Fancy a corporation beginning to take into consideration the wishes of its employees in regard to the success that they sought! Have the children no right to know what the parents are planning? Have not the children the right to plan with their parents in that which concerns them, especially if they are old enough to understand? We do not hesitate to say that some such order as this will be the coming order, for it is the only one that has in it the promise of success for all. Instead of the pitiless competition which makes it almost impossible for living wages to be paid to the workers we should have no more than the natural emulation which strives for success of the family kind. You cannot place two children together without one acting as a kind of standard to the other. This kind of emulation is

ground into all our social progress, but it never excludes the possibility of growing better together, the chance of mutual success. This is what it means when we say that the coming social order will be of real brothers and sisters. It knows no such distinctions which give to the older brother better clothes and houses than to the younger boys. It will not understand the reasons so plausibly put forth today, why one sister should have summer cottages and automobiles and plenty of leisure for her mental and spiritual development, and another has to sell her soul for bread on the streets. Sisters will then mean sisters; brothers will then mean brothers, and as a result of it all, grand, even if it only seems incidental here, God will then mean God. All small talk about business being business will fail utterly before the great tide of human love and human will, which is gaining strength every day to bring in the day of success as a family matter.

We wish to continue this confident note, because we think that the home as the standard of true social standards is on the increase. Half a century ago it was not so strong as it is today. The old-fashioned home had in it very little that was fraternal. It had too much of the modern industrial relationship in it. Parents and children almost made two classes. Now this is passing away and in the increase of comradeship between parents and children we have a stronger home. In saying this, we do not shut our eyes to the facts which threaten the homes of our lands. As we look around us today and see the economic and biological evils which threaten to abolish the home, it is very easy to take its decline for granted. With mother and the girls in the factory, with so many families to one block, we sometimes feel that the time has come to look around for some substitute that will do for civilization what the home in the past has done for it. But if instead of meeting these evils we take its decline in this way for granted, we shall find that those very evils which are destroying the homes are at the same time destroying our individuals. The very factors with which we should work for a new basis of civilization are menaced, so that we *must* save the home. For many decades there has been no home life of the real kind for tens of thousands in London and other English cities, and today we find that a terrible spirit of degeneracy has there afflicted thousands of individuals. Men and women cannot do anywhere without being mothered and made at home on the earth, and we must *save* the home. This is one of the chief calls of today: to guard and restore our homes and extend the feelings and principles which create and make them, into all realms of life, especially into industry, where the successful man will be he who will make his workers successful with him.

Perhaps some will say that this ideal is all very well, but it is only foolishness in the modern world of business. The answer may seem just as foolish, but it is this: that nothing is foolish until experience or man's most wide-awake judgment has shown it to be so. Success as a family matter is something like true Christianity in that it has seldom been tried. It is so hard to convince men and women of the wrong of anything that puts money into their pockets, or of the wisdom of any scheme that would give them less. Most of us who see the vision, and half want to try it, always wait for the other fellow to make the beginning so that we may draw out in time not to lose very much. The master says, "If you will persuade my employee to begin working for such success, if you persuade him to think sometimes of my interests as well as his own, why, I will try." The employee says "If you can persuade my boss to try your ideal of success, teach him to make the first move, why perhaps I'll try too." Each man thinks more of the risk that he will take, than of his expressed faith in the principles which he has found to work out with success in his own family. If you believe in your home and its family ideals, let its principles be extended. Men do not usually hide and suppress the things that they really have faith in. We have all committed ourselves to the family ideal, let us follow those ideals out to their logical conclusion.

When Jesus turned to the men and women of his day: publicans, sinners, Pharisees and priests, greedy merchants and poor prostitutes, and said "the same is my brother, my mother, and my sister," he was but telling all that his ideal of success was in the terms of the family. Long years have passed since then and the ideal still fascinates. We would all like to be able to say the same. But he is still "the Lonely Man," outside of the churches, and the smile comes to his face and the hours are only less lonely, as we consecrate ourselves to one more effort to make his ideals of success our ideals too.

---

## Anne Fitzhugh Miller

UNITY and the things of truth and justice for which UNITY stands, has lost a good friend in the passing of Anne Fitzhugh Miller, of Geneva, New York. This grand-daughter of the great philanthropist, Gerrit Smith, mingled in her veins the blood of a fair and noble ancestry. The Smiths, Livingstons, Fitzhughs and Millers contributed to her personality; and the direct "heredity from God" being added, combined to give her a rare, strong, noble and beautiful character. Considering her interest in all excellent causes and the effectiveness with which she labored for human welfare, her death at 55 seems untimely. But she spared not herself, after the manner of her race, and has gone to her promotion in the fullness of her activities.

Miss Miller survived her gracious mother less than a year. Between mother and daughter there was not only the devotion that ought always to characterize that holy relationship, but there was the additional bond of perfect sympathy in tastes, aims and efforts.

The lovely home, Lochland, on the shore of Seneca Lake, in the southern environs of Geneva, is rich in memorials of three generations of workers for humanity. The hospitality that made Peterboro famous over two continents, in Gerrit Smith's lifetime, was continued at the Geneva home of Col. and Mrs. Miller, and had been maintained by their daughter. If the names of the men and women who enjoyed the welcome and the earnest converse of that home were to be written down, the list would comprise many of the worthiest and best of the last forty years.

Miss Miller's enthusiastic advocacy of political

equality for women, came to her by direct inheritance. Gerrit Smith and his wife were among the very earliest supporters of the movement to repair the barbaric injustice of all the ages, from which women suffered. When they took up the cause of Woman's Rights, it was a cause that demanded real heroism in such as espoused it; for the ridicule, contempt and vulgar abuse which were visited upon those who enlisted in the movement are hard to appreciate in these days. In the '40's and '50's of the last century, however, the ranks of Woman's Rights advocates, were the last places for persons of weak convictions or timid courage. Gerrit Smith was the valued adviser of his cousin, Elizabeth Cady Stanton, of Susan Anthony and the other well-known apostles of the Rights of Women. He was the protagonist of every humanitarian reform, and in none was he more earnest than in this reform.

Elizabeth Smith grew up in the atmosphere of universal philanthropy and zeal for justice which prevailed in Peterboro; imbibing all its noble enthusiasms and transmuting them, in her time, into loyal efforts on her own part for the good and the true. Anne Fitzhugh Miller, also passed her early years in that same glorious humanitarian environment; and to human welfare, she quietly consecrated her life. She was known best as a suffragist, and there was no more zealous one in our land than she. But her strong intellect and true heart were engaged for whatsoever things are just and right.

She remembered being held in John Brown's lap when she was three years old. She grew up with the conviction that that old soldier of Anti-slavery was a true hero; and she inherited the Peterboro interest in black folk. Early in the present winter, she wrote, at the request of the publishers of the American Magazine, a sketch of the remarkable negro, Harriet Tubman, "General Tubman," as John Brown called her, who in extreme old age, yet lives in Auburn, N. Y. Harriet was one of the Underground Railroad conductors who came often to Peterboro with her "passengers," in the years of the regime of slavery. She is very fond of Miss Miller, and few will mourn the departure of a noble woman, more sincerely than she.

Of the grand-children of Gerrit and Ann Carroll Fitzhugh Smith, but one now survives: Hon. Gerrit Smith Miller, who, in the ancestral home at Peterboro, maintains as a citizen of generosity and public spirit, the good traditions of the family line.

It is an infinite consolation that we may believe the excellent personality of whom we have been speaking, has not gone into the void, but has been transferred to other fields of usefulness. That a life of so much worth has ceased to be, is a conclusion from which the reason shrinks. Such lives testify to the valid foundations of the immortal hope.

CHAS. E. PERKINS.

(*Keosauqua, Iowa, March* 5.)

---

MOTHER

I have praised many loved ones in my song,
And yet I stand
Before her shrine, to whom all things belong,
With empty hand.

Perhaps the ripening future holds a time
For things unsaid;
Not now; men do not celebrate in rime
Their daily bread. —*Theresa Helburn.*

## Miss Pankhurst at Nashville

Chicago, Feb. 29.—To the Editor: The incident connected with the visit of Miss Sylvia Pankhurst to Nashville at the invitation of the local suffrage association gives matter for rather shamed reflection. We read in *The Record-Herald* that when the Nashville League learned that Miss Pankhurst had also accepted an invitation to address the students of Fisk University the members were very indignant and "kept the wires hot between that city and New York until the latter engagement was called off."

Miss Pankhurst is not the only woman suffragist of leading position who has shown that she is not so much an advocate of woman as of a particular kind of woman—the white woman. She has not yet learned that woman's rights have not a shadow of merit or meaning except as one phase of that much larger thing, human rights. When she is in Rome she does as the Romans do. She has not such broad comprehension of the cause she serves but that she can trim it to suit the requirements of the local committee. Miss Pankhurst may be a suffragist, but, if correctly reported, this action shows very plainly that she is not a democrat.

One does not expect much of Americans in comprehensive understanding of democracy, but one could wish that our foreign visitors did not so quickly become inoculated with our peculiar vice —race prejudice. There are, however, a few minds here and in England who, with a quick instinct for justice and the absurdity of the situation, would have acted very differently. Miss Pankhurst might have chosen to take sides with the weakest, to teach American suffragists a needed lesson in human fellowship and the true meaning of those large claims they are making for womankind. Very likely she demurred and protested. We will give her the benefit of the suggestion. She is young; she was suddenly caught in the toils; she has time now for reflection and to ask herself how much real good she accomplished by her act of weak conformity to a mean and hateful prejudice.

The question is continually asked, What will women do with the ballot when they get it? We may well ask ourselves. The present writer has been a suffragist for nearly fifty years, but would rather see the success of that cause delayed another fifty years than gained by time-serving methods. Already in the fast growing popularity of our cause we have given the greater cause of democracy at large many a serious blow and backset. The social reformer who labors to uplift one class at the same time that she is holding another class down is lacking both in intelligent comprehension of her task and in true feeling.

Fisk University will lose least of all in the matter. Its prestige and power of usefulness will not be affected by this little incident, which will undoubtedly prove as displeasing to the best southern sentiment as to the nothern. Our popular young English cousin will find opportunity to correct her mistake if she has the wish to do so.—Celia Parker Wolley, in *The Record-Herald,* March 2, 1912.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

**The Unity Publishing Company**
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR ..... JENKIN LLOYD JONES
ASSISTANT EDITOR ..... EDITH LACKERSTEEN
DEPARTMENT EDITOR ..... MRS. WILLIAM KENT

EDITORIAL CONTRIBUTORS:

Jane Addams, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. F. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

*"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."*

# THE FIELD

*"The World is my Country, to do good is my Religion."*

## THE NEW WORLD

The late Professor N. P. Gilman, editor of the New World, left in storage in the library of the Meadville Theological School, a number of copies of the New World, which he was accustomed to dispose of to students at a slight cost, to pay the expenses of transportation from Boston to Meadville. In order to dispose of them I will send the unbound copies as long as they last to readers of UNITY at the rate of ten cents apiece, expressage or carriage collect. As there are 36 numbers in the set, a cloth bound copy of which in nine volumes brings nine dollars at the stores of the dealers in second hand periodicals, and as some of the numbers are now worth twenty-five cents each, a word to the wise should be sufficient. To those who know the New World, it is not necessary to speak about its great value, a value which is increased by being indexed in Poole. Thirty numbers are now available.

Address, Walter Green, Librarian, Meadville Theological School, Meadville, Penn.

## BOOKS RECEIVED

B. W. HUEBSCH, New York.
- What Tolstoy, by Bolton Hall, $1.50 net.
- Love and Ethics, by Ellen Key, 50 cents net.

AMERICAN UNITARIAN ASSOCIATION.
- Saint Bernard and Other Papers, by Theodore Parker.

G. P. PUTNAM'S SONS.
- Other Sheep I Have, by Theodore Christian, $2.00 net.
- The Joyous Wayfarer, by Humphrey Jordan, $1.30 net.
- The Way of an Eagle, by E. M Dell, $1.35 net.
- Outdoor Philosophy, by S. D. Kirkham.
- Human Efficiency, by H. W. Dresser, $1.50 net.
- Modern Fishers of Men, by George L. Raymond, $1.00 net.
- The Shape of the World, by Evelyn St. Leger, $1.25 net.
- The Revolutionary Function of the Modern Church, by John Haines Holmes, $1.50 net
- Astrology and Religion Among the Greeks and Romans, by Franz Cremont, $1.50 net.
- Jacquine of the Hut, by Gallienne Robin, $1.50 net.
- Some Neglected Factors in Evolution, by H. M. Bernard, $3.00 net.
- The Relentless Current, by M. E. Charlesworth, $1.25 net.
- The Toll Bar, by J. E. Buckrose, $1.35 net
- The Yoke of Silence, by Amy McLaren, $1.25 net.

UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.
- Manual of Style.
- Scientific Management of the Churches, by Shailer Mathews, 50 cents net.

SHERMAN FRENCH & CO.
- Tour Two, a Trip to Europe and What Came of It, by G. Pflaum, $1.25 net.
- The Story of America Sketched in Sonnets, by Henry Frank, $1.35 net.

MIRROR PRINTING CO., Altoona, Pa.
- Whence and Whither or the Evolution of Life, by Thomas F. Neil, B. S., M D.

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.
- The Social Work of Christian Missions, by Alva W. Taylor.

LONGMANS GREEN & COMPANY, New York.
- Christianity an Interpretation, by S. D. McConnell.

COLUMBIA UNIVERSITY PRESS, New York.
- The Doctrine of Evolution, by H. E. Crampton, $1.50 net.

OPEN COURT PUBLISHING CO., Chicago.
- The Mutation Theory of the Origin of Species in the Vegetable Kingdom, by H. DeVries. (Vol. 1.)
- The Inheritance of Acquired Character, translated by B. C. H. Harvey, $3.00 net.
- Egyptian Aesthetics, by Rene Frances.

THE MACMILLAN COMPANY, New York.
- Animal Intelligence, by Edward L. Thorndike, $1.60 net.
- Mendelism, by R. C. Punnett, $1.25 net.
- All the Children of All the People, by William Hawley Smith.
- Daily Bread, by Wilfred W. Gibson, $1.25 net.

HOUGHTON MIFFLIN CO., Boston, Mass.
- Autobiography of Sir Henry M. Stanley, edited by his wife, Dorothy Stanley, $2.00 net.

D. APPLETON & COMPANY, New York.
- Heredity in Relation to Evolution and Animal Breeding, by Castle.

THE CENTURY COMPANY, New York.
- The Man Who Likes Mexico, by Wallace Gillpatrick, $2.00 net.

BURTON PUBLISHING COMPANY, Kansas City, Mo.
- Womanhood and Its Development, by Luella Z. Rummel, Ph. B., M. D., D. O.; cloth, $1.50; ooze sheep, $2.50.

R. F. FENNO & COMPANY, New York.
- The Life of the Soul, by W. W. Kenilworth.

THE RIVERTON PRESS, Chicago.
- Sex Hygiene, by Frank Lydston.

## THE LINCOLN HIGHWAY

"From Washington to Gettysburg is 72 miles, and this proposed national memorial would be ob substantially this length and would have an approximate width of 200 feet. It has been suggested that this highway would have two roadways, each 50 feet wide and with a greensward 50 feet in width between them. One of the roadways would be for fast-moving vehicles, the other for slower-moving ones. Outside of these roadways would be double-track electric railways, and outside of these, if necessary, railroad lines for steam-trains. These suggestive thoughts on the roadway have been voiced from one side of the continent to another, and while the double roadway with the greensward is the aim to be achieved, the electric trolley is a possibility but it is questionable if the steam-roads are even a possibility.

"Agitation for Federal aid in road-building has been before America for several years. This has been particularly aggressive during the last two seasons, and in the recent good-roads conventions it has been a paramount issue. If Congress is to take up the Federal roads problem there is no better way or time to start it than in this Lincoln-memorial highway. It is specially appropriate in that Lincoln himself journeyed from the White House to Gettysburg over this route and when at Gettysburg delivered one of the most famous addresses ever made, and one which will live so long as the American republic continues to exist, and then.

"One of the big reasons for the construction of this highway, in addition to its suitability as a memorial to Lincoln, is the role it would play as an incentive to good road-building in America. Nothing is needed more today than good roads, and while Congress has been giving aid to deep-waterway routes, irrigation and many other matters, it has been entirely overlooking the great problem of Federal aid to roads.—*The Motor World.*

# The Tower Hill Encampment and Summer School

# FOR 1912

## TWENTY SECOND SEASON

**THE ENCAMPMENT will open as usual on the first day of July and close to guests on Wednesday, September 18.**

**THE SUMMER SCHOOL will open with Public Services on Sunday, July 14, and will continue in session until Sunday, August 11, 1912**

**Jenkin Lloyd Jones, Conductor.**
**Bertha M. Howe, Secretary and Treasurer.**

**CLASSES IN RELIGION LED BY MR. JONES. FIVE STUDIES WEEKLY.**

**THE RELIGIONS OF THE ELDER WORLD,** being the second year's work in the seven years' course. Topics, Egypt, Babylonia, the Hittites, the Phoenicians, India including the Vedas, Ramayana, the Mahabaratta and the Bhagavad Ghita, Buddha and Buddhism, Zoroaster and the Parsi, Confucius and the Chinese, the Greek, the Mohammedan, the Japanese and the Shinto Faith.

**STUDIES IN LITERATURE—By Mr. Jones.** Porch Readings and Evening Lectures will take note of the centennial years of Charles Dickens and Robert Browning. To the former will be given three lectures: As Novelist, as Sociologist, illustrated by Little Dorritt, as Democrat, illustrated by The Tale of Two Cities.

**NATURE STUDIES—Bertha M. Howe** will, this year as last, lead the studies in the natural life of the hill,—Flowers, Ferns, Birds, Insect Life. Talks in the pavilion, supplemented by field walks and excursions. This has always been an interesting feature at Tower Hill and Miss Howe's cottage is one of the early ones and her long residence has given her the opportunity of mastering the Flora and the Fauna of the hill.

**MUSICAL STUDIES—Mrs. Charles Carroll Brown,** of Indianapolis, will continue the class in Musical Analysis and Interpretation, illustrations to be given at the piano, and by Miss Edith Stanton Brown on the violin. The constant relation of musical art to life will be shown in these studies. The Library at Tower Hill has been promised books from the Wisconsin Traveling Library Commission bearing especially upon this work. The course is designed to aid those whose interest in music is cultural rather than technical. The experience of the last two seasons has fully demonstrated that the "Browns of Indianapolis," mother and daughter, with their assistants, are able to edify and instruct the trained and untrained ears that are willing to listen.

**THE TOWER HILL CONGRESS** will hold it Seventh Session this year at Portage City, Wis., under the old management, during the last days of August or the first days of September. The Tower Hill contingency will drive across the country. The program, as usual, will be in charge of Miss Lutie E. Stearns of Madison, Wis., assisted by Miss Zona Gale and other Portage ladies.

**THE SUNDAY GROVE MEETINGS.** One Sunday this year will be given to the cause of Woman's Suffrage, the program being in charge of the state officers representing that cause.

## INFORMATION

Tower Hill is situated on the Wisconsin River in Iowa County, Wisconsin, 35 miles west of Madison on the Prairie du Chien Division of the C., M. & St. P. Ry. Helena is the flag station, at which all trains will stop for Tower Hill guests. Tickets can be bought and baggage checked to Helena. Helena is also a summer office for the Wells Fargo Express Company. Mr. Jones is agent for the express company, ticket and baggage agent for the railroad company, and Postmaster of the summer post office at Tower Hill, which will receive two mails daily.

**ACCOMMODATIONS.**— The Tower Hill Pleasure Company own and control the Dining Hall, Ice House, the Pavilion for Public Meetings, the water works, which supplies the purest of water to all the cottages and a few long-house rooms, and there are always some of the cottages to be rented. The Dining Room is supplied with fresh vegetables, milk, cream and for most part butter from the garden and barn yard of the Jenkin Lloyd Jones farm adjoining. Applications for rooms or cottages should be made early for the accommodations are limited to about 80 guests.

**TERMS.**— Board $5.00 per week. Board and room in long house $8 per week. Cottages, accommodating 4 or more, for the season, $50.00 and upwards.

Transportation to and from station, ten miles distant, 50 cents. Trunks, 50 cents. Satchels, Packages, 15 cents.

The Spring Green Livery will furnish horse or auto-carriages to guests on telephone call.

For Further Particulars, Address, until July 1, Mrs Edith Lackersteen, Superintendent Abraham Lincoln Centre, Chicago.

After that date address same at Tower Hill, Wis.

*(For further particulars see opposite page.)*

# A TOWER HILL LETTER

My Dear Old School Friend:

I am wondering if the lengthening days have brought to you, too, a realizing sense that some day summer will be here again, and you and I will be close onto our hard-earned, all-too-short vacation. You do not need to be reminded of our last discouraged talk as we parted three years ago to go to our widely separated school-rooms. We said then, we will not, even for the pleasure of being together, waste our precious holiday moments in the sort of places we have struck during the last few years—in barracks called hotels, where you can hear your neighbor four rooms away, snoring all night after his arduous day's fishing, where the tinkling piano never ceases its rag-time jingle, where the corridors and porches are the playground of uncontrolled children, where the young folks drive their mothers and themselves to nervous prostration in the rush for "fun," and ride rough-shod over the comfort of everybody else in the process, and, barring embroidery, dress, and criticism of the table, the elder women—those of our class—are doomed to what Mrs. Deland calls "arid stretches of the unspeakable dullness of idleness." No, my dear, Home, sweet Home, even in a big, hot city is better, and there we will spend our summers until we find just "the right kind" of place that we hope is waiting somewhere for "our kind." Something of that kind, my friend, was the ultimatum, and, SISTER, I HAVE FOUND IT,—at least I am pretty sure I have, so, begin right now to make your preparations to spend every possible moment with me on TOWER HILL, and now I will tell you all about it. I made my wonderful discovery while on a flying visit to my Aunt at Dodgeville, Iowa Co., Wis. She was just starting for a Woman's Congress Meeting at Tower Hill, and I never can thank her enough for taking me along. We found there, on a beautiful, wooded hill-side overlooking the Wisconsin river, three miles from a soda fountain or a piece of chewing gum, a little bunch of men, women and children who not only are, evidently, as near perfect happiness as ever falls to the lot of humanity, but are also "doing things" for themselves and the country around them, things that count in character and progress.

Picture to yourself twenty or twenty-five simple, cheap, but artistic and comfortable cottages, dotted here and there over the hillside, embowered in the natural greenery, trees and underbrush so heavy that your neighbor's house is scarcely visible, and your own privacy absolute. Every porch is screened in as a sitting and sleeping room, and has an exquisite view of wood or river, and running water in the house, galore. Oh, do you remember the two—or was it three—quart pitcher of water upon which we practiced our theories of conservation at that last place? Why a lady in one of those dear little nests near the upper edge of the hill told me she took four baths a day during that hot spell last summer, with an occasional extra; that between the wind-mill on the top of the hill and the gasoline engine at the bottom, and the two wells, the supply is practically inexhaustible.

Then such a beautiful country for walking and riding. Hills and valleys, springs and walnut groves, a sure welcome in the Hillside Valley with its noble school buildings, its lovely old "Jones" homes, and its little church that looks is if it grew right there. Yes, I know, my dear, what you are saying to yourself. All those nice things might be, and yet the place be spoiled for you and me by certain people or certain influences not congenial. This colony has been established over twenty years, nearly all the cottages are owned by those who occupy them. Each cottage owner comes there because he—or mostly she—loves the place, recognizes the social and spiritual atmosphere that naturally belongs to such surroundings, and guards and nurtures it to the best of his or her ability. So well do they succeed that artificially, in dress or manners, if it is ever so unfortunate as to lift its head in that climate, withers and dies, and its would-be devotees go elsewhere "next year."

In that blessed country, while enjoying all the pleasures of your own home, you leave behind most of the worries. You have no meals to prepare, but three times a day, (and nobody ever misses a meal, they are too good,) a shady walk down a curving, woodsy path to the general dining-room, where, at sociable, little tables you meet lots of interesting people and, incidently eat vegetables gathered out of "our own" garden within the hour, and drink milk from our own farmer's Jerseys, just over the way and through the patent gate. I have left to the last what I am sure will probably appeal to you the most. There is the dearest little library building, with an open fireplace for chilly mornings and evenings, a wide screened porch overlooking the tennis court and favorite lounging ground, just outside the dining room doors; with several hundred good books and just enough regulation to make it an ideal place to spend—any number of quiet hours.

Then all over the hill there are little porch coteries, combining fancy work and good reading aloud, there are science classes wandering all over the country, searching for and finding wonderful birds, trees, flowers, bugs, butterflies and rocks, and last and best of of all there is the summer school for four weeks in mid-summer, where for a very limited number of hours a day an inexhaustible fund of science, poetry, art, literature and religion is poured out of the heart and brain of Jenkin Lloyd Jones. I shall not blame you if the very mention of summer school frightens you—we have been to summer schools, and we have returned home, exhausted, but this is different. To begin with, Mr. Jones loves the work himself, he has done so much of it that it seems to be no trouble, as somebody up there said it "seemed to do him good to get it off his chest," and as for the class, that same somebody remarked, "No brain or heart, however weary, could help but be refreshed and revivified; one must leave that class a broader, better man or woman, with infinitely better capacity to do life's work. I am told that the Studies in Religion, this being the second year in the seven year course as used in Mr. Jones' own Sunday-school, bring to the class the very cream of religious and scientific lore gathered by Mr. Jones through the last twnety-five years, and brought right up to date.

The science classes in charge of Miss Howe are great for the youngsters, both small and big.

I must not forget the two or three grove-meeting Sundays, when the country folk for many miles around bring their dinner and stay for the two services in the open pavilion, nor the weekly Sabbath sun-down service, short and tender, carrying its benediction of peace and poise.

I can hardly imagine a greater contrast than that which exists between these quiet Sundays and the hullaballoo of Saturday and Sunday at the average resort swamped with the poor creatures straining widely to make the most of their one short holiday.

Dost like the picture? If so, let us decide early, and secure one of those dear little cottages if we can. There is no hotel—thank goodness. There are a few rooms in two and four roomed "Long-Houses," belonging to the Tower Hill Company, and a very few cottages for rent for the season. Of course, one of the beauties of such a place is the absolute absence of crowding, and so I understand the management will draw the line pretty sharply this year, to keep the numbers within certain limits.

I hope that we have found what we have looked for all our lives, a simple, sane, wholesome, inexpensive opportunity for rest and recreation of body, brain and heart. Will you come and try it?

Yours for the Simple Life, Lydia.

January 3, 1912.

# The DREXEL LAUNDRY

3909 Langley Avenue, Chicago
TELEPHONE DOUGLAS 642

BEST POSSIBLE LAUNDRY SERVICE

## Bowman Dairy Company

*Milk bottled in the country*

Milk · Cream · Butter · Buttermilk

Do our wagons serve you?

Why not have the best?

*4221-4229 State Street*

Telephones at all division offices.

*Evanston* -·- Chicago -·- *Oak Park*

## HEALTH BULLETIN

USE WANZER'S GERM-NO MILK
WANZER'S DELICIOUS, RICH CREAM
WANZER'S BUTTER CUP BRAND CREAMERY BUTTER

All guaranteed and can be obtained only of

**SIDNEY WANZER & SONS**

21 E. THIRTIETH ST. Phone—Douglas 817
6315 KIMBARK AVE. Phone—Hyde Park 207
600 W. 71ST. ST. Phone—Stewart 139

## ADVANCE ROOFING AND SHEET METAL WORKS

INCORPORATED

Frank R. Prieve, President
4821 COTTAGE GROVE AVE.
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

Telephone Drexel 231

## SCHUMANN & CO.

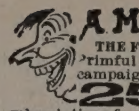
.. DYERS AND CLEANERS ..

Men's Suits Cleaned and Pressed $1.00
Men's Suits Pressed $0.50

WE HAVE EXPERT MEN TO DO OUR PRESSING. NO MACHINE WORK

Office and Works: 3954 Cottage Grove Avenue

Four Doors South of Drexel State Bank



**A MAGAZINE of LAUGHTER**

THE FUNNIEST OF ALL THE FUNNY MAGAZINES. Brimful of wholesome wit and humor. Join the campaign for One Million subscribers by sending 25 CENTS in Coin for One Year or five (5) separate subscriptions for $1.00. Foreign sub'ns, 25 cents extra. THOMPSON'S MAGAZINE, Dept. A0, 328 Federal St., Chicago

## PROCTOR ACADEMY

Andover, N. H.

A Unitarian School for both sexes. In the foothills of the White Mountains, 100 miles from Boston. Pure water. Bracing air. Separate Dormitories. New Buildings. Five Courses—College Preparatory, Scientific, English, Business, Agriculture. Elementary. College Certificate privileges. Free Tuition to ten students. Gymnasium. 10-acre Athletic Field. School Farm of 100 Acres. $250 a year—no extras. For catalogue address,
Theodore Parker Farr, A. M., Principal.

FOR

## ICE CREAM

Unexcelled in Flavor, Richness and Purity, telephone Oakland 290

**Frozen Arts**

743 East 43rd St.

1902-One Wagon
1911-10 Wagons
and
Four Automobiles

We are patronized by those who desire and appreciate an excellent quality of laundry work.

**BISSELL LAUNDRY CO.**

Phone Douglas 1003
653-59 39th Street

Tel. Douglas 3882. Est. 1873

## Wm. Wilson

Dealer in
PAINTS, OILS, VARNISHES
Glass and Glazing
Tools, Cutlery, Hardware
3831-33 Cottage Grove Ave., Chicago

**DRUGS** COMPLETE STOCK BEST QUALITY

C. R. WALGREEN & CO.

Successors to W. G. Valentine

# PUBLICATIONS
## of Jenkin Lloyd Jones

**Jess: Bits of Wayside Gospel.** Cloth..$1.50

**A Search for an Infidel: Bits of Wayside Gospel (Second Series).**
Cloth .....$1.50
The two volumes..... 2.50

**Love and Loyalty.** Sermons preached to the Confirmation Classes of Abraham Lincoln Centre. Cloth, net.....$1.50

**What Does Christmas Really Mean?** By John T. McCutcheon and Jenkin Lloyd Jones. With colored cartoon cover and frontispiece by Mr. McCutcheon. Boards, net, 50 cents; postpaid.....$0.55

**Nuggets from a Welsh Mine.** Cloth, net 1.00

**A Chorus of Faith,** as heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones. Cloth..$1.25

**Seven Great Religious Teachers: I, Moses; II, Zoroaster; III, Confucius; IV, Buddha; V, Socrates; VI, Jesus; VII, Mohammed.** The seven pamphlets in a neat case, net .....$0.75

**The Faith That Makes Faithful.** By W. C. Gannett and Jenkin Lloyd Jones. Silk cloth, net .....$0.75
Paper ..... .25

**On the Firing Line in the Battle for Sobriety.** Boards .....$0.50

**The Blank Leaf Between the Old and New Testaments.** Edited by a member of Mr. Jones' class. Paper, net.....$0.20

**Introduction to the Books of the Old Testament.** Edited by members of Mr. Jones' class. In sheets, suitable for "tipping" into Bibles .....$0.25

**Reinforcements of Faith: A Dedication Trilogy.** Net ..... .25

**Practical Piety.** Paper, 10c. Cloth, net .30

**Ten Noble Poems.** Paper, net..... .25

**Advice to Girls.** From John Ruskin, with Lenten Sermon by Jenkin Lloyd Jones. Paper, net .....$0.35

**The Dying Message of Paracelsus.** With an introduction by Jenkin Lloyd Jones. In decorated envelope. Paper, net.....$0.50

**Conscience Calls:** Five sermons. The Call of the City, Church, Home, Individual, State. Paper, net .....$0.25

**The Selfishness of Grief**..... .10

**Death as a Friend**..... .10

**The Divinity of Fatherhood**..... .10

**The Dual Mystery: What is Materialism?** ..... .10

**Great Hopes for Great Souls**..... .10

**The Intellectual Life**..... .10

**What Shall I Do to Be Saved?**..... .10

**The Carpenter's Son the Leader of Men** .10

**A Plea for Peace Among the Nations**.... .10

**Sunday Talks About Sunday** ..... .10

**Applied Religion.** I, A New Help for the Drunkard; II, Tobacco, the Second Intoxicant; III, No Sex in Crime; IV, Not Institutions, but Homes. Each.....$0.10

**The Manliness of Christ**..... .01

**The Monroe Doctrine Enlarged**..... .05

**The Spiritual Leadership of Jesus**..... .05

**The Revised Hell of Orthodoxy**..... .05

**The Education of the Soul**..... .05

**The Cause of the Toiler**..... .05

**The Preacher's Vocation**..... .05

**The Women's Uprising**..... .05

**Deathlessness.** (By William C. Gannett and Jenkin Lloyd Jones)..... .01

**Unity.** A weekly journal of unsectarian religion, for Good Citizenship, Good Literature, and Freedom, Fellowship and Character in Religion. Established 1878. $2.00 per annum. (Jenkin Lloyd Jones, Editor.)

**Unity Publishing Company**
**Abraham Lincoln Centre**
**CHICAGO**

# H. Zeiss

## Womans Tailor

Heyworth Building, Suite 1612-1613, S. W. Cor. Wabash Ave. and Madison St.

Chicago

Phone Randolph 1174

## DISCRIMINATING BUYERS

Can find no higher standard than we have set up for the making of

**Baldwin**

PIANOS

and

PLAYER-PIANOS

The world's highest authorities place them in the front rank of the truly great instruments.

You are most cordially invited to inspect them.

A few very unusual bargains in used instruments. Standard makers—from $75 up. Easy terms —Renting—Tuning.

**THE BALDWIN CO.**

(Makers)

323 SOUTH WABASH AVE.

## Free Reading!

Unitarian sermons sent free on application to MISS ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.

# FONGERS

## Sanitary Bakeries

572 East Thirty-fifth St.

3852 Cottage Grove Ave.

Phone Douglas 5962

**KENWOOD FLORAL Co.**

HENRY HILMERS, Prop.

Phone Oakland 78. 1117 E. 47th Street

Choice Plants and Cut Flowers

# PRINTING

We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :

**Oakland Printing House** 161 East 39th Street Phone Doug. 4305

CREAMERIES:
Beecher, Ill.
Orland, Ill.
Goodings' Grove, Ill.

## Dowd Pure Milk Co.

4326-34 WABASH AVE.

Phone Oakland 474

Milk and Cream of the highest grade bottled in the Country.

OUR MOTTO: Purity, Cleanliness and Efficient Delivery.

O. Huppenbauer G. A. Gunggoll P. J. Hiselman

EXPERT REPAIRS, BATTERY RENEWALS AND SUPPLIES

## Royal Electric Garage

556-606 E. 40th St.

Half Block East of Vincennes Ave

PHONE KENWOOD 4146

Buy your wife an Electric and keep it at the Royal Electric Garage. WE HOUSE ELECTRICS EXCLUSIVELY. No dirt or grease from gasoline in this garage